

M2328
Saturday, November 24, 1973
NISHIMURA
Group IV

A little change again by talking first. But there is more of a change that I have in mind. I think, you see, and I have thought of that very much on Thanksgiving, at lunch. I started to talk. I didn't think then to talk to long. I considered a little introduction, and then after introduction, we would have some questions. I don't know sometimes what it is, I have a feel of an audience, or I know somehow or other that sometimes it's better that I don't ask questions but continue to develop a thought which has occurred and which needs more elucidation. I then before I know it I'm in the midst of it. Then it is very difficult to extract myself from it, because I have then a feeling that that what I have started to say ought to be continued to be said in a certain way to come to a conclusion which belongs to the initial statement so as to make much more of an entity or a more completed whole of it instead of leaving it at loose ends. And so I talk, and there were no questions. It was probably alright, what I said. Afterwards I thought maybe it was a little heavy. But it was serious, and it has some ideas which I thought were worthwhile. But in thinking about it afterwards, I came to myself as it were. I said, how many different tapes there are which are as lectures, exposing Work, talking about it, application of it, that were illustrations and examples and so forth about different subjects, about ordinary life and how sometimes Work can help to solve problems of ordinary life. And there is a whole collection of those tapes among the many that we

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extent we in our way of thinking, can agree with the statements which have been made. That it is worth while as esoteric knowledge, but that does not mean that it is not or that it is contrary to what we are saying, because many times it ^{is} ~~is~~ the same thing in different words. Even if you don't understand the words which Seth uses, you have to find out first if you understand your own words. Do you know what is meant by realization? Do you know what is meant by the acceptance of your own unconscious state as a state of existence which we accept or wish to, you might say, to take care of, in impartiality? Do we know what is meant by a variety of different thoughts which produce in one, a very definite state of oneself? Do we understand the different facets of a personality in his thoughts and his feelings which create for that person in that way of thinking, a variety of different realizations? Not always in a physical sense, but very definitely giving concrete ideas in his mind and a very definite something in his heart or in his solar plexus, which he believes in. And it is that kind of a process of course we talk about, and we know what it is when we talk about, like Ouspensky sometimes calls it, different "I"s. Different ways of looking at things. Diffe-

rent impressions being derived from that what is on the outside and which makes us then, that what is from the outside represented within us, as a thought or a feeling. And far from saying that Seth is not worth it, I say it is worth your while to find out what it is, but, don't lose yourself. Because the one thing I mentioned is exactly ^{that} that what one wishes to do is not so definitely explained. And that is why it is very difficult to use it for yourself. Any description of God ^{and} ~~in~~ heaven is wonderful when it helps you to wish to Work, but then, you have to have bread to eat, and it is not the cake of heaven that is going to be digestable for you and is nourishment. We want just ordinary things in the form of bread and water. And Gurdjieff does give that, and so far I do not know if Seth uses that same kind of a language, so that I can understand it. And whatever it may be, I may have to find out, but for the time being, I'm very happy by knowing about Work, because that gives for me a very definite ^{something}, like when I wish to go up a ladder or steps, that there is a bannister to which I can hold on. That that what is a method is for me something I can put my hands on, which I can get hold of and by means of which I can pull myself up the steps, because it

is so difficult for my body since it is so heavy. And sometimes, I cannot even lift my foot or my leg in order to bring my heavy body up to the next step. I may need my hands on the bannister to help to pull me up towards that. The bannister gives a guide line to the step itself. It also is an indication of that direction I wish to go. It is above the step. It is maybe, I hope, at the height of your feelings. And because of that it can give you energy which you don't receive by just walking up the steps. You know, even a ladder, you have to hold onto with your hands, on the sides of the ladder. Even if you start with ~~one~~ rung after the other you don't do it like in a tight rope walk, a tight rope walker.

Everything ~~is~~ ^{of} oneself has to be put into use. Everything that belongs to me as a personality, as an unconscious human being. All the different attempts that I must make must be made up of the totality of myself wishing, knowing and doing. And then in that kind of an attempt I have realizations of different kinds, different ways of having insight into myself. It doesn't matter what I do in ordinary life. ~~I~~ ^I that I make decisions in a certain way, but I'm interested that whatever I have used for making a decision, and then having an experience of that kind of unconsciousness, that it is useful for me to be able to work.

Now that I must decide also if I really have interest in the development of evolution of myself. ^P I try to choose that kind of ^{work} ~~work~~ which enables me to see as much of myself as I can, which creates for me conditions which are conducive for the separations of energy for one purpose or the other. I do not like to have an activity which takes me all up and leaves me completely tired out at the end of the day. I want to be able, as it were sometimes, in whatever I do, to be my own boss, to be able to slow down when I wish to slow down, without being objected to by someone who's above me, ^{and} ~~in~~ telling me to hurry up. I don't want to become much more of a mechanical creature, ^{like} ~~like~~ I sit day after day maybe at the lathe and turn out little wheels for a lawnmower. And I am bound by the machinery because I have to adjust myself to the speed of the belt. ^P I wish as much as I can, to be busy in conditions which allow me to see myself at times. And if I'm too busy with that, and perhaps the reason ^{maybe} ~~maybe~~ economics, or it may be a desire for money, or it may be because I cannot do anything else and my talents are limited, or ^{it} ~~maybe~~ that I am not sufficiently talented to be able to put one thing after another instead of, while I'm doing one, thinking of the second and the

Sunday

Mr. Nyland:

I used to tell ^a ~~the~~ story to my children about a carpenter or a cabinet worker, who, when he was working, he had in front, on the wall, he had three caps. And whenever he was hammering, he had to put on one cap, but then when he had to saw, he changed the cap to the saw cap. And then when he had to do plan~~x~~ing, he had a third cap and he put that one ~~one~~ on. And when he had nothing to do, he put on the dunce cap.

I think of that once in a while in the different attitudes that one must have towards different relationships. And for instance, I would like to put on a certain cap that I also happen to wear once in a while. I call it general manager. And as a general manager I look out for the maintenance financially of our little community.

I look at income and outgo. I've talked about it before, and I've also emphasized that it is necessary to have to consider that because you are part of this totality and to some extent you are under that obligation to try to help. We are now at the end of September. Payments over the month of September, the monthl~~y~~

Here
 contribution or gift as I call it, is still ~~and there~~ delin-
 quent. I don't want to write letters. I don't want to
 telephone you. I don't want to ask others to remind you,
 because I think you know it. You know it very well yourself.
 And I also know how difficult it is, and that you do live
 many times trying to turn over a dime to see if you should
 spend one side or the other. And that it's really sometimes
 quite impossible. At the same time I also think that a
 little reminder like this in the presence of everybody,
 without mentioning any names, is completely left to your
 own conscience and your ^{own} common sense. You have to combine
 the two. Your conscience may want you to say, yes, I will
 pay, common sense will tell you, I cannot do it. Your
 intellect will give you a chance to say, that in a
 certain way, "I'm sorry, I cannot." But, let me know,
 because we - have to go, and this I say as
 general manager, to see that we really keep things together.
 If we talk about body and soul being kept together,
 it's necessary for the body first to be there in
 a good kind of [~] condition to give strength to the
 building which ~~you~~ ^{we} are trying to erect. Then maybe
 there is a chance for a soul. And I just now take my cap
 off and I let it be for whatever it is. You take care of